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"Miracles and Christianity" (G. W. Wade in the *Hibbert Journal*, XII, No. 1 [October, 1913], 162-73).

The article referred to is in answer to the conservative theologians who contend that a non-miraculous Christianity is inconsistent with the belief in a personal spirit as the Maker and Absolute Controller of Nature, and that belief in miracles is the only safeguard against materialism. The author reviews the considerations which tend to show that the only miracles of Christ with historic foundations are the cure of mental diseases and such physical maladies as could be effected through the influence of mind, and then ventures the answer that in the triumph of the human mind over matter and of the human spirit over the animal passions, history affords evidence of an agency of a free, intelligent, and moral divine power and that the proof of God's "aliveness" comes also from the influence of great personalities in the sphere of morality and religion. Supreme and unique among these as a source of illumination and inspiration has been the personality of Jesus. In comparison with the momentous factor of his example and teachings, the miracles attributed to him must appear secondary in importance. "When the chief objections felt by science are now reinforced by doubts arising from criticism, it seems unwise to lay stress on miracles as the chief bulwark against materialism." Belief in the activity of the divine Spirit is most effectively defended by pointing to spiritual activities mediated through men, the best of whom have ever ascribed all the good in them to a source other than themselves.

"Wider den Pietismus" (Reinhard Liebe in *Zeitschrift für Theologie und Kirche*, XXIII [1913], 279-353).

The distrust which a normal Lutheran feels toward religious movements with exaggerated emotional aspects is a well-known phenomenon. That a German theological periodical of high scientific standing should devote an entire number to an attack against pietism is evidence of great intensity of feeling on the subject. Dr. Liebe prefaces his critique by stating that the present reactionary forces in control of the state church are counting on the support of pietism. He therefore proceeds to expose the weaknesses of this type of religion. By declaring that many leaders of pietism have been only "half-pietists," he is able to define pietism in terms of the most objectionable features of revival theology and practice. Intellectual narrowness, a love for the fantastic in theology, a deliberate and effective use of "mob-psychology," a zeal for propaganda, and a tendency to pathological interpretations of religion mark thoroughgoing pietism. Dr. Liebe admits the great religious power of the movement; but he feels it to be so dangerous to the spiritual health of Germany that he proposes a cessation of the policy of tolerance on the part of liberal theology. Not the least interesting aspect of the article is the passionate feeling of the author, emerging in rhetorical passages of singular eloquence.

"The Peril of a Safe Theology" (Herbert Alden Youtz in the *Harvard Theological Review*, VI [1913], 451-60).

Professor Youtz raises the pertinent question as to the moral consequences of safety devices on the persons who trust to such mechanical means rather than to their own vigilance. He finds that a "faith" which is not a courageous venture is lacking in moral virility. The demand for a "standardized" theology is one which

should be resisted by all who care for a vigorous religion. A "safe" theology is ineffective in dealing with the problems of modern missionary activity, modern social efforts, and modern church life.

"What Is the Christian Religion?" (Douglas Clyde Macintosh in the *Harvard Theological Review*, VII, No. 1 [January, 1914], 16-46).

In reply to an article by Professor B. B. Warfield, in which modern liberalism was characterized as "Christless Christianity" and was thus declared to be essentially un-Christian, Professor Macintosh undertakes to defend the rights of a "new Christianity" which shall preserve the "essentials" of the old without its irrationalities. He asserts that "essential" Christianity must be historical, must be directed toward the true ideal, must be freed from irrationalities, and must possess inherent dynamic to persist when irrationalities are removed. Modern critical science pronounces irrational the realistic supernaturalism to which traditional orthodoxy adheres. If this is essential Christianity, its essence is bad. But the real core of Christianity is the experience of deliverance from sin through the superhuman spiritual power revealed in Christ. So long as this *experience* is a verified fact, the essentials of Christianity will remain, no matter what criticism may say concerning the historicity of Jesus or the tenability of orthodox doctrine. Faith in a Christlike God, and the living of a Christlike life through the power of this faith may be a possession of the New Christianity no less than of orthodoxy. For the modern age Christianity must be thus defined, or else we shall be compelled to acknowledge that essential Christianity is irrational and therefore unworthy to command our allegiance. But when formulated in its "new" aspects, it is still found to cherish the figure of Jesus as the real norm of religious faith. It is not "Christless."

"The Transmission of the Gospel" (D. S. Margoliouth in the *Expositor*, Eighth Series, No. 37 [January, 1914], pp. 61-72).

The writer's first conclusion is that the Greek copy of the First Gospel is fundamentally a translation of the same Gospel in Syriac preserved in the Lewesian text, and that there are to be detected three layers, viz., a Hebrew, a Syriac, and a Greek. The evidence for the original Hebrew is found where Matthew has preserved the Syriac. For example in Matt. 27:46 the supposed quotation in Greek of the actual words of the Savior are only quotations from a Syriac translation of an original Hebrew. Again, from the preservation of Syriac words in Mark where the Greek of Matthew does not have them the deduction is made that the author of Mark had access to the Syriac translation of the earliest Gospel. From a consideration of 7:11 (Greek) and its parallel in Matthew, both examined in the light of the Mishnah, the further conclusion is drawn that the order for Mark is (1) an original Hebrew Gospel; (2) Semisian Syriac; (3) Greek of Matthew; (4) Greek of Mark.

"Les Buchers et les Auto-da-Fé de l'Inquisition depuis le Moyen Age" (Ch. Moeller in the *Revue d'histoire ecclésiastique* [October, 1913], 723-51).

In criticizing Lea's thesis (*History of the Inquisition of the Middle Ages*, 1888) that the inquisition was due to the corruption of the church, the writer takes occasion to show that fire as a punishment for heresy had been resorted to in several instances prior to the time of the Inquisition. He does not think (vs. Lea) that Frederick II in ordaining (1224) fire as the punishment for heresy was making parade of an affected zeal for orthodoxy in order to gain favor among his subjects. He shows that a prece-